

R. England, United Brethren in Christ

THE
CONTENTS
OF A
FOLIO HISTORY
OF THE

Moravians or United Brethren,

Printed in 1749, and privately sold
under the Title of

Acta Fratrum Unitatis in Anglia.

With Suitable REMARKS.

Humbly address'd to

The Pious of every Protestant Denominations
in EUROPE and AMERICA.

By a Lover of the LIGHT.

*While they PROMISE them LIBERTY, they THEM-
SELVES are the SERVANTS of CORRUPT-
TION. 2 Pet. ii. 19.*

L O N D O N,

Printed for J. ROBERTS in *Warwick-Lane*, and
sold at the Booksellers and Pamphlet Shops in
Town and Country. MDCCL.

[Price 4d.]

COMETTES

OF A

FOUR HISTORY

OF THE

Revolution of 1789 in France

and the subsequent events

which led to the establishment

of the Republic

by the French people

in the year 1792

and the subsequent events

which led to the establishment

of the Republic

by the French people

in the year 1792

and the subsequent events

which led to the establishment

P R E F A C E.

I Had lately put into my Hands a Book entitled *Acta Fratrum Unitatis in Anglia*, 1749. a thin Folio of about 190 Pages. Having never seen any Authentick History of the Moravians or United Brethren before, I was determin'd as I read this to extract the Substance of it and make such Remarks as occurred from the Nature of the Subject.

This History, it seems, was printed only for the Use of Particular Friends; so it never yet appeared in Publick: But if it would be useful, why should it not appear? And if it contains Anti-Christian Errors and Absurdities, why should it be left concealed and unconfuted? For if so many Thousands are concern'd in it, so many Thousands are in Danger of Spiritual Ruin and Destruction.

When I had read the Folio out, I perceived the great variety of Particulars wanted a Table of Contents, and upon a Review of my short Extracts I found they very properly

ly answered to that Title; and that Title they bear.

By this little Book of Contents the Reader may have a general Idea of the whole Performance, and of all the Principles and Practices of the Unitas Fratrum; but if any one be desirous of perusing the Folio, I suppose he may bear of it in Fetter-lane or at Count Zinzendorff's.

The Absurdities of this History are fairly confuted by only repeating them. How it is possible for Men of any Understanding to embrace the Principles of the United Brethren I cannot conceive; but I can allow it to be Fact, because St. Paul prophesied to Timothy, that some (and that in all Ages) will not endure SOUND Doctrine; but will turn away their Ears from the TRUTH, and shall be turned unto FABLES.

As a Proof that this History is not the only Book of the United Brethren that contains Doctrines Anti-Christian and Expressions horribly dark and extravagant, I shall here insert Extracts of Two or Three of their Hymns.

H Y M N 59.

“Thou’rt Numen Gentium,

“And the Ens Entium,

“And

P R E F A C E.

- “ And the *Causa Causarum*,
 “ The acting God in *Sum*.
 “ No Angel is so bold and rash
 “ But quakes at thy *Shembamphorash*.
 “ The Spirit a Maid o’er shadowing,
 “ She thee forth did bring;
 “ And then lay in *Præsepio*
 “ *Abiad, Elgibbor, Shiloh!*”

H Y M N 57.

- “ Lovely Side-hole, dearest Side-hole,
 “ Sweetest Side-hole, made for me;
 “ O my most beloved Side-hole,
 “ I wish to be lost in thee.
 “ O my Dearest Side-hole
 “ Thou art to my Bride Soul,
 “ The most dear, and lovely Place.
 “ *Pleura’s* Space!
 “ Soul and Body in thee pass!”

H Y M N 95.

- “ The Daughters Reverence do,
 “ *Christess*, and Praise thee too
 “ Thou happy *Kyria* Daughter of *Abijah*
 “ *Ve Ruach Elohab*, Sister of *Jehovah*.
 “ *Manness* of the Man *Jeshuab*,
 “ Out of the *Pleura Hosannah*.”

P R E F A C E.

H Y M N 106.

“ To you, ye Wounds, we pay,
“ A Thousand Tears this Day,
“ That you have us presented,
“ With many happy Virgin Rows,
“ Since the Year Thirty —
“ Pappa! Mamma!
“ Your Heart's *Flamelein*,
“ Brother *Lamblein*.
“ Give the Creatures,
“ Virgin Hearts and Features.”

Here you have a melancholy Specimen of the Hymns used by the Unitas Fratrum in their publick and private Worship. And now, Reader, I leave you to peruse what I have written for general Information. Be not curious to know the Author of these Remarks; for his Name can add nothing to the Truth and the Truth I here only contend for. My Intentions are well known to God: I would have the United Brethren reform, my Friends be warned and all Triflers to remember, that without HOLINESS no Man shall see the LORD. Farewell.

London, Oct. 2, 1750.

[3]

THE
CONTENTS, &c.

INTRODUCTION.

THE *Religious Societies* under the Care of the Reverend Mr. J. and C. Wesley, Mr. Whitefield and the *Moravians*, have frequently been blended together under the Denomination of *Methodists*. Mess. *Wesleys* and *Whitefield*, I am sensible, have been unwearied in their Labours to promote *Primitive Christianity*; but what the *Moravians* have been doing I could never attain any certain Knowledge of till I read their *History* lately printed and published in profound Secrecy. I now think I know enough of them to satisfy my own Mind and from a deep Conviction to declare, "That they in "*Principles* and *Economy* widely differ "*from Methodism*, and therefore cannot, "*with*

“ with any Propriety, be called *Metbodists*.” They have, *ipso facto*, no Connection with the *Metbodists*, and they openly reject the Name as a Scandal inconsistent with their great Antiquity, Wealth and Dignity. In common conversation they have sometimes been called *Moravians* or *Germans*; at other times *the Still People* or *Antinomians*; but in a late Act of Parliament they have distinguished themselves by the Name of *UNITAS FRATRUM*, which comprehends all their Society of whatever Name or Country.

I could never be a judge of any Person or Persons merely from Report; but when they discover themselves in their Native Dress, I am at Liberty to call what I observe *Black* or *White*, *Good* or *Evil*. In reading this Authentick Account of the *United Brethren* I have made the following short Remarks, which I now make publick for the Information of any serious Christian who shall enquire after this *Mysterious Denomination*; these *Extraets* and *Remarks* being a full Answer to that often proposed Question, “ *Who* and “ *what* are the People called *Moravians*?”

THE

THE *History* begins with,

I. REPORTS of the Committee appointed by the House of Commons to consider the *Petition* of *Abraham* Baron of *Gersdorff*; *Lewis* Baron of *Schrautenbach*, free Lord of *Lindham*; *David Nitschman*, Syndic; *Charles Schachmann*, Baron of *Hermisdorff* and *Henry Cossart*, Agent, Deputies from the *United Moravian Churches*, in Behalf of themselves and their *United Brethren*. To the Reports is added the *Act of Parliament*, p. III.

1. To prove they were appointed Deputies they produced several *Vouchers* and among the rest an Instrument under the Hand and Seal of *Ludovicus* (i. e. Count *Zinzendorff*) Ordinary and Advocate of the *Hierarchy*, i. e. The *Unitas Fratrum*.

2. *Ludovicus* was appointed by a General Synod in 1743, "Fully impowered
" Servant, Advocate, Householder or
" Steward of the *Unitas Fratrum*."
Witnessed by *Polycarpus Muller*, *Episcopus Senior*, p. 4.

3. *A. B. Potter* in a Discourse with their Advocate declares his Opinion, "that
" they are certainly the Successors of the
" *Moravian Church*." p. 7.

4. *Ludi-*

4. *Ludovicus* is congratulated on his being made BISHOP, by a Letter to himself from the King of *Prussia*, and another from the A. B. of *Canterbury*. p. 8. 1737.

5. They produced Lists of 812 Persons settled at *Pensylvania*.

6. A Letter from *Thomas Pen* Esq. to the Committee in Favour of the *Brethren*, 1748. p. 13.

7. The Brethren, from a Narrative attested by *J. F. Frank* Register of their Church, are above 20,000 in Number, not including those under 14 Years of Age, p. 14.

8. When they settle in any Place, one of their preliminary Articles is, "To have Liberty to remove from this Place when and where we please."

9. There is a remarkable Narrative to prove that they are possessed of *Substance* p. 14. "In some Countries their Substance is not to be demonstrated; but may be guessed at a little by this, that one of them only has about 6000 Subjects in a certain Foreign Country; and in the same Country the Brethren have 40,000 Acres of well cultivated Land belonging to their Possessions—That the Brethren in another Country possess a
" far

“ greater extent of Land worth above
 “ 1,000,000 Crowns [5s. 3d. each]—
 “ That the *Gentlemen* of another Country
 “ (exclusive of Nobility, Corporations,
 “ private Persons, Artists and Farmers)
 “ are alone worth 500,000 Crowns—
 “ That the Gentlemen of Fortune have
 “ engaged themselves to support the Con-
 “ gregation Credit to the amount of
 “ 2,000,000 Florins [2s. 6d. each]—
 “ That the substance of the Merchants is
 “ not to be ascertained—That one of an
 “ eminent Family amongst them has, in
 “ the Space of 10 Years, not only sup-
 “ ported all the outlandish Colonies upon
 “ his own Charges, and in other respects
 “ for the Publick expended many 100,000
 “ Florins ; but likewise within the Space
 “ of 6 Years lent upwards of 1,200,000
 “ Florins to some Princes and Lords
 “ not of their Church ; and at his leav-
 “ ing his Office (which he served 25
 “ Years) assign’d 1,500,000 Florins as
 “ a Fund for discharging the Debts of
 “ the general OEconomy, besides expend-
 “ ing in Publick Buildings and Places
 “ more than 500,00.”

Now if this Narrative does not abound
 with *Untruths*, it surely gives great Proofs
 of the Wisdom of the *Serpent* in those
 I that

that composed it. Not one *Country* or *Person* Named; almost every Sum expressed as if many *Thousands* added to the *Millions* would hardly display the true State of their Abundance! If in this Narrative they have told many *Lies*, it gives a melancholy Proof that they serve the *Father of Lies*; but if they have declared Nothing but the Truth, it may be justly queried from this kind of *boasting*, whether they have any Notion of *true Christianity*.

10. As a Proof of their being *Industrious*, they produce Certificates of their forming a Settlement in 1722, which they purchased for 30,000 Dollars [between 4 and 53. each] and in 1742 it was valued at 100,000.

11. To shew they wanted no Pecuniary Assistance they referred to a Narrative of *Ab. Gersdorff*, in which it appears they are possessed of *Substance*; and to a Letter of Count *Zinzendorff's* to the Dowager Princess of *Orange*, in which " he insisted
" that no pecuniary Assistance should be
" given to any of his People." p. 16.

12. They produced an Account " that
" Bishop *Ludovicus's* Resolution to *trans-*
" *fer* his Brethren and their Substance, a-
" mounting to 200,000 Pounds, into the
" *English*

“ *English Colonies* had been frustrated;
 “ by which the Colonies had been great
 “ *Lofers.*” p. 16.

Had they us'd the Word *Transport* instead of *Transfer*, surely the Committee would have been startled at the Count's *Authority*; who, by his own Resolution could do as much as our *King, Lords, and Commons.*

13. To prove they are a *Quiet minded* People they produc'd such Vouchers as these; “ Having a Congregation put under their Care, they did not confound
 “ them with their Episcopal Discipline—
 “ that they never disputed with the *Dutch*
 “ about the Church in *Austen Friars*
 “ which was granted to their Ancestors by
 “ *K. Edward VI.*”

Strange Proofs! but it is their Method to bring any Thing tho' never so little to the purpose.

14. They bring no *Reasons* for not taking an Oath or bearing Arms; but only Vouchers to prove it is a Liberty allow'd them in some other Countries. Tho' they scruple to bear Arms, they will contribute as Defaulters, p. 25.

15. “ *Lords, eminent Royalties, Subjects* belonging to their Church,” are founding Words often found in their
 B. Writings.

Writings. Whatever meaning they have, it is certain they can have no Tendency towards promoting the *Humility* of the *Gospel*.

II. APPENDIX, containing Vouchers and Papers referr'd to in the *Report*.

1. The *Call* of Count *Zinzendorff* to be Head of the *Moravian Churches*. It is a kind of Address dated at *Herrnbuth* Jan. 26, 1733, sign'd by the Elders, Missions and Congregation of that Place and elsewhere. In this Address they call the Count "to be absolute Bishop [or " *Monarch*] of the Church, all the " Brethren professing willingly and gladly to obey his Grace in all his Regulations." This Office is for Life, and the Count is authorised to nominate his Successor.

2. Another *Call* upon Bishop *Ludovicus* offering to resign his Office. This confirms him in his absolute Authority; but is penn'd in a different Style from the Former. That was plain and unaffected; this bombastical, obscure, silly, empty and flattering. " That this Vocation " was duly executed and deliver'd to his " Grace is witness'd by *Polycarp*, Episc. " Senior." 1743.

3. Is

3. Is an Acceptation of the aforesaid Vocation directed to "the most Reverend
" Reverend noble and worthy Brethren, and
" sign'd, *Ludovicus* Ep. M. Pr." In this Epistle is not one Word of his *accepting* any Thing. It contains great Words, unintelligible Sounds and low Jargon to expers just nothing to the Purpose.
1744.

N. B. Should we find any other Compositions of the same Stile and without a Name, I suppose we may with tolerable Certainty call them the Productions of Bishop *Ludovicus*.

4. Here follows a Narrative about the *Name* and *Church* of the *Brethren*, in which (in a strange obscure Language) they decline being call'd *Moravians*; but rather would go under the Denomination of *Unitas Fratrum*. This is sign'd by " *Ab. Gersdorff* Eccles. Fratrum Senior Politicus," who is either a very dark Historian, or being an Officer to their Church must obey the *Count* and write the plainest Truths in mysterious Expressions.

5. A Latin Piece out of Dr. *Ernst Jablonsky* Bishop of the Moravian Church abroad.

6. Is a very sensible and pious familiar Letter from Bishop *Jablonsky* to his Excel-

lency Count Zinzendorff; which was to prove what great Things the Count had done at *Herrnbuth*. Berlin 1731.

7. Another ingenious Letter from the same to the same, in which the Succession of *Moravian Bishops* is mention'd; tho' in 1600 they were only call'd *Seniors*. 1729.

8. " Is a short Acknowledgment by the Brethren at *Herrnbuth* that their Ancestors were an holy People and so esteem'd by *Luther, Calvin, &c.*" Why they call this an *Acknowledgment* is perhaps hardly known to themselves.

9. Is a Dedication by *J. A. Comenius* before his Catechism. It contains solemn, loving and apostolick Exhortations to his Brethren in 1661. What a strange Proof is this that the *Unitas Fratrum* are in all Points like their *Ancestors*!

10. The Testimony of *A. B. Potter* concerning the Brethren at *Herrnbuth*: viz. " That they held no Doctrines repugnant to the 39 Articles of the Church of *England*." *March, 1736.*

11. A smart and solid Answer of the King of *Prussia* to the Report of the Committee appointed to confer with Count *Zinzendorff*. *May, 1737.*

12. A

12. A Letter from the said King to the Count intimating a Design of admitting him to Ordination; "but he would first take the matter under some more due Consideration." May, 1737.

13. A Letter from Bishop *Jablonsky* to the King of *Prussia* in Answer to some Doubts he had about the Consecration of Count *Zinzendorff*. May, 1737.

14. A Letter from the King to the Bishop, allowing him to ordain the Count. May, 1737.

15. A Letter in Latin from Bishop *Jablonsky* to the Count concerning the Concurrence of Bishop *David Nitschmann* in the Count's Consecration. May, 1737.

16. The Instrument of the Count's Consecration in Latin, in which he is stil'd
"Reverendissimus et Illustrissimus Comes
"et Dominus, Dominus Nicolaus Ludovicus Comes de *Zinzendorff* et *Pottendorff*, &c." June, 1737.

This may be the Custom in *Prussia*; but who had such high Titles or desired such in the *Apostolick Age*!

17. An Address from the *Polish Bishop* at *Lissa* in great *Poland* "to his most gracious Lord R. Reverend and Illustrious Bishop and Count *Zinzendorff*;" in which in a sensible and pious Manner

he congratulates the Count " on his being made *Antistes* to the Church at *Herrnbuth*, and wishes him Success in the Name of the LORD." 1737.

N. B. *Antistes* I apprehend is synonymous with *Supreme Head*.

18. A Grant of the King of *Prussia* for the *Moravian Brethren* to settle in *Silesia* as well as in the other Parts of his Dominions under their own Discipline. *Berlin*, 1742.

19. A Testimony of the *High Chancellor* of *Prussia* relating to the *Moravians*: viz. " That they are Orthodox in the *Augustan Confession* and worthy of Favour and Liberty." *Berlin*, 1743.

20, 21. A Resolution of the *States General* at the *Hague* which means nothing of Importance; and a Memorial of the Count's to the States in *French*, 1743.

22. A Narrative how they came to be called *United Brethren*. Here according to Custom their Historian abounds with unintelligible Sounds without Sense. Out of their obscure Jargon these obscure Sentences are an Extract: " That a Congregation of the *English Methodist-Dissenters* putting themselves under the Care of the *Unitas Fratrum* (as it were) by violence; for they declin'd for some Time

Time to take them) they would not
 “ confound them with the strict *Moravian*
 “ Part of their Hierarchy ; but the Right
 “ Rev. Bishop *Lewis* [i. e. the Count] al-
 “ lowed them Teachers out of the *Lu-*
 “ *theran Tropus* and so they were called
 “ the *United Brethren*.

1. The *Methodists* who put themselves
 under the Care of the *Moravians* were
 not *Dissenters* till they became *Unitas Fra-*
trum.

2. It is well known that many of the
English (who were *Methodists*) are “ now
 “ confounded with the strict *Moravian*
 “ Part of their Hierarchy,” there being
 many *English* Tradesmen *Bishops* amongst
 them : If these Articles are true (and it
 can be proved) then this Historian has
 published Falsities or Words that convey
 no Meaning but to themselves.

23. A sensible and pious Letter from
J. F. Buddeus D. D. of *Jena*, to the El-
 ders at *Herrnbuth*, May, 1748.

24. A Latin Preface of Dr. *Buddeus*
 before *J. A. Comenius's* History of the
Bohemian Brethren.

25. A short and pious Letter to the
 Church at *Herrnbuth* from an *Hundred*
Students at *Jena*, 1728.

26. An

26. An Answer of the *Body of Divines* in the University of *Tubingen* to this Question, "Whether the *Moravian Church* at "*Herrnbuth* ought to remain in Connection with the *Lutheran Church*?" It is in a clear, nervous and judicious Manner answered in the "Affirmative, at the same Time to continue in their own Discipline." The Answer was drawn up by Dr. *Bulfinger* and Dr. *Pfaffius*, 1733. It was delivered into the *A. B. of Canterbury's* Library in 1746.

N. B. In *England* the *English Unitas Fratrum* have no Connection with the *Established Church*; but with Time and Place they often find it convenient to alter their Discipline.

27. A Congratulatory Letter from the Church at *Witenberg* on his Excellency the Count's entering upon sacred Functions. It is simple enough, 1734.

28. A large Latin Piece to the same Effect, and to the same Count *Ludovicus Zinzendorffus* from the University of *Tubingen*, 1734.

29. A Call to *C. J. Cocbius* to be Administrator of the *reformed Tropus* of the Brethren's Constitution. Tho' there is no Name who it was wrote by; yet by the Obscurity of the Stile I judged it was from
from

from the illustrious Count and his "Right
"Rev. Right Hon. and Rev. Brethren;"
—and,

30. The Answer of *C. J. Cochius* proved my Judgement to be right. He accepts of the Hon. Call *Berlin*, 1746.

31. The King of *Prussia's* Ratification of the above Call, 1746.

32. The great Names that signed a Call of the like Nature to Mr. *Henry Gerner* at *Copenhagen*, were

"*Lewis*, Ordinary,

"*John (Nitschmann)* E. Ep.

"*Johannes*, Chorep." &c. &c. There being a Number of sounding and uncommon Titles.

In Mr. *John Wesley's* Account of the Church at *Herrnbutb*, most of their Elders and Pastors seemed to have been common Mechanics. One was a *Carpenter*, another a *Shoemaker*, a third a *Knife-Smith*, &c. Now tho' as *Christians* this is no disparagement, or the least Proof that they were not Men of *Capacity* as well as *Piety*; yet one would think Men of such a *low Extraction* when enlightened by the *Gospel*, would become the *more humble* and be very far from aspiring after those *Honours* and *Titles* which are the Support of *Worldly Pride* and *Ambition*.

33. The

33. The King of *Denmark's* Permission that Dean *Gerner* accepts the Office.

34. An Extract of Mr. *Gerner's* farewell Sermon, in which are some great Truths and many very low Things.

35. A Decree of the *General Synod* to enable *J. G. Herman D. D.* of *Dresden* to be President of the *Reformed Tropus*.

36. A Letter from *George Thomas Esq.* to the Count approving of his settling a Society in *Pensilvania*, 1741.

37. A solid and pious Letter from *Conrad Weisser* a Justice of Peace, to one of the Brethren at *Shecomecho*, 1743.

38. A Letter of *General Oglethorpe's* to the Commissioners of Trade and Plantations in Favour of the *Moravians* settled in *Georgia*, where they arrived in 1746. — *London*, 1746.

39. A Letter from *Thomas Penn, Esq.* to the *Duke of Newcastle* in Favour of the *Moravians* settled in *Pensilvania*. *London*, 1747.

40. Extract of an Act of Parliament to excuse the *Moravian Brethren* from taking Oaths. 20 Geo. I.

41. A Letter from Count *Zinzendorff* to the Princess Dowager of *Orange* “ desiring no pecuniary Assistance might be
“ given

“ given to his People ;” with the Princess’s Answer, both in *French*, 1737.

42. A Narrative relating to the *Moravians* being an *Ancient Church*, in which according to Custom, “ *Ab. Gersdorff* “ *Eccles. Fratrum Senior Politicus*,” proclaims himself a very obscure *Historian*.

43. Two short Letters in Latin from the A. B. of *Dercon* to *A. Gradin* Deputy of the Brethren at *Constantinople*, 1740, 1742.

44. A Letter in *Greek* with a Translation from the *Patriarch Neophylus* of *Constantinople* to his Bishops and Brethren relating to the *Moravian Church*, wherein he gives Proof of a *Gospel Spirit*, and esteems the *Moravian Society* at *Herrnhuth* to be of the same Principles (tho’ differing in Discipline) with the *Greek Church*, 1746.

By this Epistle it appears the *Greek Church* abounds with high and mighty Titles; so in this and the *Patriarchship* the *Unitas Fratrum* are their Brethren.

45, 46, 47. The Testimonies of *Luther*, *Bucer* and *Calvin* concerning the *Bohemian Brethren*, in Latin.

48, 49, 50, 51, Four short but truly *Apostolick* Letters from *D. E. Jablonsky* to
Count

Count Zinzendorff, "encouraging him to
 "go on in his pious Undertakings at
 "Herrnbuth thro' all Opposition." 17,
 29, 30, 35, 38.

Jablonsky seemed to have been a very
 aged and truly venerable Divine.

52. A List of *Ancient* and *Modern* Au-
 thors that have wrote about their Histo-
 ry.

53. A Narrative of their being known
 to be an *Ancient Church*. "The *Greek*
 "Church 9 Years ago confessed the An-
 "tiquity of their *Episcopal Government*.
 "The *English Hierarchy* is so much ac-
 "quainted with them that it needs not be
 "demonstrated, they having ordained
 "English Priests and some of them
 "received Ordination from the *En-*
 "glish Bishops. The *Germans* also are
 "well acquainted with the *Moravian*
 "Church."

What the *English Bishops* might do for
 the *Moravians* or the *Moravians* for the
English in distant Ages, I know not; but
 I think the Count must know himself
 that his Ordination is not *valid* in the
English Church. Whatever Harmony
 there was between the *English* and *Mora-*
vians, it is certain the *Unitas Fratrum*
 have

have no Connection with our present *Established Church*.

54. Part of King *Edward VI.* Journal appointing *Johannes a Lasco*, a *Moravian*, one of the Commissioners for examining the Ecclesiastical Laws.

What is this to the *Unitas Fratrum*?

55. An Extract from Dr. *Thomas Bennet's* Sermon and Dr. *Fleetwood's* Letter to his Diocese of *Ely*, in Behalf of the reformed Episcopal Brethren in great *Poland* and *Polish Prussia* then under a terrible Persecution. Dr. *Bennet* says, "These our Brethren are descended from those Persons who forsook the Corruptions of the Church of *Rome*." A Note referring to the Word *forsook* says, "or never admitted of; which was certainly the Case of many of our Forefathers."

1. Should the *Unitas Fratrum* (a few of them) be Descendants of those persecuted People; yet their present Principles and Practices are widely different from those holy Men.

2. Here, in this Note, is the Vanity of Antiquity; tho' I should judge that Dr. *Bennet* was as faithful an Historian as *A. Gersdorff*.

C

56. A

56. A sensible and pious Letter from Dr. *Watts*, recommending Count *Zinzendorff* to his Friend in *America* as a very extraordinary Person, 1738.

57. A Letter from *J. P. Kraft*, Pastor of *Ratisbone* commending the fine *Confession of Faith* of the Church at *Herrnhuth*. He signs himself, "a little Twig of the blessed Vine." 1736.

58. A very short Letter of the Governor of *Goerlitz* to Bishop *Ludovicus* commending the *Moravian Catechism*.

59. Part of the *Charter* given to the Town of *Herrnbaag* where the Brethren had a Congregation; wherein Count *Budengen* the Lord of the Country speaks well of them, 1743.

60. A Latin Letter from King *Edward VI* to *John a Lasco*, appointing him Superintendent of the general Congregation, 1550.

61. A short Letter from the King of *Prussia* to Bishop *Jablonsky* "commending Count *Zinzendorff* for a sensible and honest Man with good and pious Views."

62. A short Letter from the same to the Count, "to assure him of his Protection whilst he remains in the *Augsburg Confession*." *Potsdam*, 1738.

63. A Testimony of the *Swedish Divines* at *Stralsund* concerning Count *Zinzendorff* " that after a Conference with
" him they wish him good Luck in the
" Name of the LORD."

64. A dark Narrative relating to the *Moravians* being a *quiet minded* People,
" because of which, they say, there is
" hardly a Christian Denomination in the
" World which deserves less to be looked
" upon with a jealous Eye than them-
" selves."

65. " A Private Answer of Count
" *Zinzendorff* to the late Bishop of *London*,
" for the better informing his Lordship
" about some Charges against the *Moravians* in a publick Writing entitled,
" *Observations upon the Conduct and be-*
" *haviour of a certain Sect called Meth-*
" *dist.*" This private Epistle is in La-
tin, 1745.

66. An Extract of a *Journal*, wherein
is mentioned some Conversation and Trans-
actions between the Writer and the *Patriarch of Jerusalem*, the A. B. of *Dercon*
and others of the *Greek Church*. By
which it appears " that the *Moravians*
" were of the *Greek Church* till 1600 ; but
" after that the Patriarch and his Brethren

“ have no Account of them.” Signed,
Arvid Gradin, Dep. 1740.

67. The Commissary of *Holstein's* Testimony of the Brethren in a Letter to the King of *Denmark*, in which “ he commends them as an Orthodox and quiet People, who, tho' near 100 together, live like a single Family, peaceable, industrious and diligent like an Anthill.”
1739.

68. The *Dutch* Consuls Relation of the Death of the Reverend Mr. *A. E. Richter*, Missionary from the Brethrens Church among the Slaves at *Algiers*. The Letter is addressed to Admiral *Schryver* and gives a plain Account of his dying of the *Plague*,
1740.

69. A Testimony of one of the *Directors* of the *Danish West-India-Company*, in which “ he attests that many of the *Caribbee Indians* were awakened, converted “ and behaved in a Christian like Manner.” Signed *John Carstens*. 1739. *N. B.* Here is a Forced Note in honour of Bishop *Lewis*; at the same Time CHRIST is never mentioned!

70. A Testimony of Capt. *Rbenius*, wherein in few Words “ the Behaviour “ of *Father Smith* (so the *Hottentots* call him) is commended, and an Intimation “ that

“ that many of the *Hottentots* were ready
“ to be taught the *Gospel*.”

71. The Governor General of *Batavia*'s
Testimony relating to the Brethrens Mis-
sionaries in *Ceylon*. In *French* 1749.

72. A Latin Letter from the *Lutheran*
Minister in *Groenland* to Bishop *Ludovi-*
cus relating to the *Moravian Church* there,
1743.

73. A Letter of Thanks from the
Brethren to the King of *Poland*, in which
they decline settling in *Poland* according
to the King's Proposal. It is wrote some-
what more clear and intelligible than any
I have yet seen from the Brethren: *Zeyst*,
1748.

Signed——*David*, Bp.

John, Bp.

Ab. Van Gersdorff

Christian David,

David Nitschman.

74. The Form of the usual *Testimonial*
of Reception into the Care of the *Moravi-*
an Discipline, which is so nicely worded
that none can understand it but them-
selves, 1744.

75. A *Charter* of the Brethren's Settle-
ment in *Silesia*, in which the King of
Prussia allows them large Immunities.
Berlin, 1740.

76. The King of *Denmark's Charter* for enlarging the Brethren's Priviledges at *St. Thomas's* in the *Carrabee Islands*.

77. Is a *Declaration* delivered to the Offices of the A. B. of *Canterbury*, the *Secretary of State* and the *Master of the Rolls*, wherein (after many Compliments in *their own Favour*) they assert: 1. " That
 " the Publick is abused by their being
 " confounded with certain *Seats* which
 " Part of the Clergy now finds in its
 " way. 2. In order to prove the fore-
 " going they will submit to any Legal
 " Examination of their Principles &c.
 " 3. That they pray for the Preservation
 " of the *English* Constitution. 4. That
 " tho' this ancient Apostolical Church
 " has a natural Contempt against that
 " Commerce of Pamphlets which the
 " Empirical *Spiritus Novandi* establishes;
 " nevertheless, 5. By this *Declaration*
 " they invite any Man of undoubted
 " Sense and Candour to fix any Accusa-
 " tions against them in their real Point of
 " View, and they will freely and directly
 " answer to the Expectation of the Pub-
 " lick." 1748. Signed

" *Henry Coffart Agent.*"

Here ends their Collection of *Vouchers*,
 which are to prove them an *Ancient, Ho-
 nourable,*

nourable, rich, useful, quiet, industrious, and pious People. They claim *Antiquity* as *Moravians*; whereas the *Unitas Fratrum* are of all Nations and Denominations. Their *Honour* is from the Favour shewn them by *Princes* and *great Men*. Their Account of their being *Wealthy* is only from *themselves*. Of their *Usefulness*, *Quietness* and *Industry* we are informed by those who saw the Behaviour of a few. Of their *Piety* (I mean only the *Unitas Fratrum*) they bring but few *Vouchers*; and they are modest enough to say little of it *themselves*.

After the *Vouchers* follows—

III. “The whole System of the 21.

“Doctrinal Articles of the Evangelical

“Confession presented at *Augsburg* to the

“Emperor *Charles V.*”

“*Ad Hierarchiam Anglicanam Unit.*

“*Fr. b. t. Advocati Præfatio:*”—Then follows a few Lines in Latin.

The *Preface* in *English* only intimates

“that the Count and his Brethren ap-

“prove of every Tittle of this Confes-

“sion.”

1. “Of the Holy Trinity.” Clear.

2. “Of Original Sin.” Clear.

3. “Of

3. "Of *Jesus Christ* and his Atone-
ment." Clear.
4. "Of the last Judgment." Clear.
5. "Of Justification by Faith." Clear.
6. "Of the Preaching of the Gospel." Clear.
7. "Of good Works following Faith." Clear.
8. "Faith and Works farther explain-
ed." Clear.
9. "Of the Cause of Sin." Clear.
10. "Of Repentance." Clear.
11. "Of Freewill." Clear.
12. "Of the Sacraments." Clear, ex-
cept this Expression, "the Body and
Blood of *Christ* are really present in the
LORD-Supper with the visible Bread
and Wine."
13. "Of the Church." Clear.
14. "Concerning the Worship of
Saints." "They are to be rememhred
as Worthy of Imitation; but not
Worshiped." Clear.
15. "Of Civil Government." Clear;
but under this Article *Fighting* and *Oaths*
are allowed consistant with Christian Poli-
ticks: So the Count and his *Unitas Fra-*
trum have petitioned the Parliament for
leave to Act *Contrary* to their [*Augsburg*]
Principles! Their *English* Preface declares
"that

“ that they approve of *every Tittle* of this “ Confession ;” but if they so absolutely and openly reject one Article, why may we not justly suppose they secretly pay very little regard to all ?

16. The Conclusion makes this the Confession of their Faith, verily believing it to be agreeable to the pure Word of God and Christian *Truth*.

After the Creed taken from the *Augsb-
burg* Confession follows—

IV. The *Method* of the *Unitas Fra-
trum's Preaching the Gospel* according to the *Synod of Bern* in the Year, 1532.

1. “ That *Christ* alone is the whole of “ the Doctrine.” Tolerably clear.

2. “ That God should be set forth to “ the People only in *Christ*.” Part clear and part cloudy.

3. “ That *Christ* is the right Founda- “ tion.” Tolerably clear.

4. “ That without all Means, thro’ “ *Christ* alone the Propitious God is “ known.” Tolerably clear; only this Title is cloudy.

5. “ *Christian* Preaching is entirely con- “ cerning *Christ* and taken out of him.” Tolerably clear; only this Title is Clou-
dy.

6. “ That

6. " That *Christian* Doctrine and Life
" is to begin and proceed from the Death
" and Resurrection of *Christ*." Tolerably clear; only this Title is cloudy.

7. " How our Sinfulness ought to be
" understood out of *Christ*." Tolerably clear.

8. " The Knowledge of Sin is to be
" sought in *Christ*, without Law." Very dark from beginning to End.

9. " Why *Paul* hath discoursed so
" much of the Law to the Gentiles." Very cloudy.

10. " That the *Jews* were brought to
" Faith under the Law, as the Gentiles
" without the Law." Tolerable clear.

11. " The Difference between the
" Preachers of *Christ* among the Gentiles
" and him who preaches him among the
" *Jews*." Cloudy.

12. " By what occasion the false A-
" postles sprung up." Partly clear and partly cloudy.

13. " Concerning Repentance and For-
" giveness of Sins or the Process of Grace." Very cloudy.

14. " Repentance, which is found in
" *Christ*, is the Foundation." Cloudy.

15. " The great Mystery is, that
" *Christ* is preached within the Law to
" the

“ the Gentiles.” Dark, very dark ;
for here as in every other Place they ab-
solutely reject that Doctrine, *that thro’*
the LAW is the Knowledge of Sin.

16. “ That *Christian* Repentance may
“ also be taught out of the Prophets.”
Very dark.

17. “ That we are continually to in-
“ crease in the Knowledge of *Christ* and
“ that every one ought to examine his
“ own Faith.” This Article is according
to the Scriptures.

Instead of the *Augsburg Confession* the
Unitas Fratrum should have adopted this
of the *Synod of Bern*, as it seems they are
more studious to improve upon the Dark-
ness of this than upon the *clearness* and
purity of the other. From this mysteri-
ous *Synod of Bern* they proceed to give
the Sentiments of their *own Synods*, which
seems to have abounded with Darkness
that may be felt: But preceeding this
Article is,

V. The *Church Litany* of the Brethren.

1. It begins with—

“ GOD’s Lamb, our holy GOD and

“ LORD,

“ To needy Prayers thy Ears afford ;

“ And on us all have Mercy.”

2. Amongst

2. Amongst other extravagant and uncommon Expressions are to be found the following;

“ Thou Father of Almighty God—
 “ from unhappily becoming great keep
 “ us our dear LORD and GOD—Give to
 “ all thy People Tents to dwell in and
 “ Chairs to Preach thy Gospel.” But
 in this short Litany are likewise many
 excellent and weighty Petitions—And
 also Rubricks for great variety of Mu-
 sick.

After this Litany or Church Service follows,

VI. “ Some *Extracts* from the Mi-
 “ nutes of several general Synods of the
 “ *Unitas Fratrum*, shewing the inward
 “ Plan of their present Conduct.”
 The *Introduction* intimates “ The
 “ Unity of the *Anglican* and *Bohemian*
 “ Reformers; and the good Opinion
 “ the *Lutherans* had of the Brethren tho’
 “ differing from them in Discipline: But
 “ in these latter Times some pious and zea-
 “ lous Teachers have opposed and stirred
 “ up others to oppose their charitable
 “ Endeavours, therefore among the Rules
 “ in the following Synods those marked
 “ thus

thus, were contrived to prevent the Brethren's repelling these Assaults."

1. "The Church called *Unitas Fratrum*, is the oldest of the Protestant Body. This we let be so, because so it is." This is the Style of most of the Minutes in the Synods for *June* and *December*, 1739, intermixed with abundance of dull unintelligible Jargon.

2. "We are to go with the *Blood-Theology* thro' all the World," &c. "To speak of *Heartiness* is in danger of making the Hearers melancholy &c." These Expressions and all the rest as mystical as *Jacob Bhem* are found in *June*, *July* and *October*, 1740.

3. "One should not only of ones own accord take away no Sheep from pious Ministers; but even when some offer themselves warn them to beware how they proceed." Several of these *Professions*, with other deep *Sounds* are in *March*, *June*, *July* and *November*, 1741.

Do they warn those that offer themselves? If they are *Poor*, I suppose they do and reject them: If they are *Rich*, perhaps the Rule is reversed i. e. "We'll offer ourselves to them."

4. In

4. In *Jan.* 1742. are Sentiments too clear for the dark Authors, so that I suppose the *Count* and *Ab. Gersdörff* were then absent from *England*. One Paragraph marked * condemns a Book " which " tho' neatly contrived came out 20 " Years too soon." In *March, June* and *September* I suppose the *Count* presided, for there are many dark Sentences to justify their dark Manner of Writing and " in Praise of the *Smarts-Reward* and " *Blood-and-Wounds-Theology*."

If these Expressions are intelligible to themselves; surely they are very shocking in the Ears of *Scriptural Christians*. O horrible! Is this honouring the Name and Sacrifice of the glorious SON of GOD? O *Count*! Art thou wiser or more inspired than *Paul* or *Peter*? If thou art not, surely thou art lost in thine own *Greatness* and swallowed up in Delusions of the *Devil*.

5. In 1743. are these Words, " the " same Idea that lies in the Words *Apos-* " *tleship* &c. lies in the Word *Sinner-* " *ship*."—" Because one is sinful in ones " Essence we remain Sinners in Time and " in Eternity."

Perhaps the *Unitas Fratrum* have Ideas suitable to these confused Expressions; but

but what *Scriptural Christian* can understand this mysterious Nonsense I know not. If, Noble Count! Thou hast inverted all the Rules of expressing common Ideas, why don't you publish a *Mystical Dictionary*? you must know that *common Christians* have only the *Bible* and *common Sense* to examine Doctrines by; now if you reject *both*, you edify us not, and therefore it would be best to confine the Minutes of your dark Synods within their proper Bounds; i. e. *within your own Heart.*

6. In 1744. are these Words, “ Be-
 “ cause pious People have observed in
 “ those Teachers who first of all wrote
 “ about Sinnerliness or Sinnerliness a pret-
 “ ty loose Life; therefore they think it
 “ is connected with Sinnerliness; where-
 “ as Sinnerliness is as well a Preservative
 “ as a Remedy against the committing
 “ of Sin.”

If by this coined and silly Term *Sinnerliness* is meant *Antinomianism*, then the preaching of it will have the same Effects now as was observed in Time past, viz. not a *Pretty*, but an *Ugly* loose Life—
An Earthly, Sensual, Devilish Life!

7. In 1745. are dark Notions about a *Church*; and they say—“ The Right

“ Church Discipline is an invisible Trans-
 “ action of the Holy Ghost in the Heart.”
 Perhaps here is meant the Heart of the
Count; for his Church have resolved to
 follow his Directions in all Things; as
 may be seen in their Call p. 14 of these
 Remarks.

8. In 1746. there is only a notable dis-
 tinction between *Chearful* and *Joyful* in
 these Words; “ Joyful belongs to Faith
 “ and Chearful to Love. To go joyful
 “ to the Scaffold and chearfully to be a
 “ Sinner do rightly answer one another:
 “ as it is in our Hymns, Chearfully allow
 “ we Sinners are and little know—Thank
 “ God that I his Sinner am &c.—Thank
 “ God for *Adam's* Loss.” &c.

I imagine this was a *Synod* met upon
 the Execution of the Lords and others
 for Rebellion. If this Sentence means
 any thing it is, “ that those who dyed
 “ joyfully dyed in Faith.” As all their
Synods seem to mean nothing but to feed
 the Vanity of their *Head*; so I verily be-
 lieve they mean nothing in the above Ex-
 pressions that tends to encourage Rebel-
 lion.

9. * In *May, October, November, and*
December, 1747. they say, “ a Methodist
 “ of the best kind eyes his own Misery,
 “ makes

“ makes it his constant Object, and is, by
 “ more or fewer Glympses or Looks into
 “ the Wounds and Merits of *Jesus*, com-
 “ forted as much as is convenient for him:
 “ A Brother of the Unity has at an hap-
 “ py Hour got Sight of the Lamb,
 “ makes him his Object Day and Night
 “ and is by more or fewer wholesome
 “ Looks into his natural Misery and Cor-
 “ ruption sufficiently humbled: If now
 “ both Parties laboured in Concert, it
 “ might prevent the Methodists declining
 “ into Hypocrites and the Brethren into
 “ a Frankness which might give Of-
 “ fence.”

1. God alone works all *Good* in the
 Soul. His Work among the *Methodists*
 is not as it is here represented. The *Me-
 thodists* preach *Repentance* which is a State
 of *Sorrow* and *Mourning*. They preach
Christ the Atonement and Friend of Sin-
 ners; and many of the *Methodists* have
 received *Remission of Sins thro' Faith in
 his Blood*. Many being thus in a State of
Justification are ever looking to *Jesus* with
Joy and growing in *Grace*. These seek
 to abound in all the Fruits of the *Spirit*
 and daily desire to be more and more like
CHRIST their Head. So this *Synod* was
 certainly under great Mistakes; or, know-

ingly spoke light of the *Methodists* to establish a greater Credit to themselves.

2. If they have so misrepresented the *Methodists*, perhaps they have misrepresented *themselves*: Tho' I suppose with their *Riches, Honours and Notions* they may indeed be *happy Sinners*, i. e. as happy as a sleeping Worldling!

3. The Grace of CHRIST JESUS will keep them from *Sin* if they follow it; but what they mean by *Frankness* is a Mystery. If they mean by *Frankness*, the Enjoyment of all the *Riches, Honours and Pleasures* of this World, how would the *Methodists* uniting to them prevent it? And how would this kind of *Frankness* prevent the *Methodists* declining into *Hypocrites*? All is unfathomable *Darkness*! All is nicely calculated to speak *prettily and smoothly* of *SIN*!

10. In *May, June and November, 1748.* there is the *Count and Synod's Thoughts* of the *Lord Supper*. They say, " In the
 " *Lord-Supper* we are very far from
 " Teaching *Transubstantiation*, altho' we
 " believe and experience the most intimate
 " Participation of that once tormented
 " Body after a Way similar to
 " the first imparting at the Time of In-
 " stitution, when he took the Bread into
 " his

“ his Hands, which were quite moist with
 “ Agony Sweat; so that there might be
 “ a real kneading together of his Body
 “ into the Bread.”

Now if this Account had come from a
 Synod of *Papists* I should have called it
 “ the Doctrine of *Transubstantiation* very
 “ artfully taught;” but as it comes from
 the *Unitas Fratrum* I must confess I know
 not what to call it.

11. Here follows a dark Apology for
 their enigmatical Jargon, in which they
 say, “ the People who pick up and per-
 “ vert our practical Phrases, incur a ter-
 “ rible Guilt thereby.”

1. The much greater Part of their
 Phrases are altogether unintelligible to any
 but themselves, and therefore none but
 some of themselves can pervert them.

2. Those Phrases that have a little com-
 mon Sense in them are so incumbered with
Nonsense and *Error* that it is hardly pos-
 sible not to *reprove* them; which I suppose
 is called *perverting* them.

3. The whole of their Synodical Con-
 ferences are so entirely void of *Scripture*
 that every one is at Liberty to remark as
 their Judgment leads them; and if some
 mistaken Remarks should be made a-
 mongst so much *Darkness*, I hope it can-
 not

not be called a *Crime that incurs terrible Guilt.*

Here ends the *Synods*, which seemed to be held by Men who think their own Thoughts and utter their own Nonsense upon their own Authority. For I think fewer *Scripture* Phrases or Proofs are found in what they say than are to be found in the *Alcoran.*

After the Conferences at their *Synods* there follows—

VII. The *Rationale* of the Brethrens Liturgies.

The *Introduction* in general Terms relates to the *OEconomy* and Worship of different Churches—“ And of their own
“ as they are concerned about *Ordinan-*
“ *ces, Marriage, Education of Children.*”
&c.

1. As to *Ordinances* the *Unitas Fratrum* have “ *Baptism*, with a Covenant Water
“ certainly impregnated with the Blood
“ of CHRIST:” And the *Lord-Supper*,
which they call “ a Partaking of the
“ Corpse of our Saviour, which at receiv-
“ ing they prostrate themselves in awe of
“ his tremendous Majesty.”

I cannot once imagine they have any
Design to promote *Popery*; but, O Count!
4 don't

don't you see that these Expressions might have been used by *Ignatius Loyola* in Honour of *Holy Water* and his *Wafer-God*? If you mean nothing ill, why do you use Words that seem without any force to convey improper Ideas to a *Protestant People*?

2. Their Thoughts upon *Marriage* are dark and *mysterious*. They call it "an Holy Mystery, a *Sacramentum Magnum*." And by their own Account their *Hymns* on this Subject are not fit to be read by any that entertain bad Ideas to bad Expressions; but say they, "we hold forth chaste Matter under *usual* and *express* Words."

O ye *Dreamers*! When will ye hold forth nothing but what is taught by God and the *Holy-Scriptures*? Why do you chuse to express yourselves as if taught in the School of *Ignatius Loyola*? If you have any Love for *CHRIST*, O shew a little more Regard to the *well-being* of *Protestants*! Use Expressions consistent with their Profession.

3. The *Children* under the Church's Care "they acquaint with their Creator and Redeemer, and familiarize their Inclinations with plain Honesty, general Love of Mankind, true Modesty and
"ingenious

“ingenious Well-doing, without directly
 “teaching or either praising or correcting
 “them.” All that is said upon this
 head is *obscure Jargon*, unless it be some
 Expressions too *plainly indecent* for a mo-
 dest Man to repeat.

4. They treat “of carefully upholding,
 “ministring to and leaving the mortal
 “Body,” in their usual dark and incon-
 sistant Manner, using some Expressions
 too *indecent* and *unbecoming* to be used any
 where but at the *Play-house*. “Notwith-
 “standing the most chearful conforming
 “Genius of our People, one Singularity
 “obtains among us, which is, the abso-
 “lute disuse of *Mourning* :” This is one
 of the plainest Pieces of Intelligence I have
 yet found in all their History. The
 Count’s Genius is to *conform*, his Princi-
 ples are *conforming* and his People *conform* ;
 but how little to the *Mind of CHRIST*,
 the *Holy Scriptures* and the Doctrines of
 our *holy Protestant Reformers*, every one
 must judge that have Patience to read their
 History !

5. They farther treat “of the Equali-
 “ty of their Brethren, of their Officers
 “and that all chearfully *obey* ; and one
 “who refuses to *obey* they esteem and pi-

“ty

ty as they do those that are fit for *Bre-*

lam. *What* Equality there is among the

Brethren I know not; but by the *Call* (see p. 14.) I am well assured the *Count* is the Officer to be *obeyed*. Ye *Unitas Fratrum* profess to be under no *Bondage* or *Law* in Things pertaining to God and the *Soul*; and, yet, behold ye are willingly in *Bondage* to the *Laws* of a *Man*; and some of his *Laws* are as *whimsical* as they are inconsistent with *Scripture* and *common Sense*.

N. B. Under this Head they say, "they blame none for conforming to the Modes of Courts; and would have it noted that they have no *Beggars* among them." By following this Doctrine it will be no wonder if, in Time, their Assemblies become very *Courtly* and *brilliant*.

6. Here follows a long Account of the Progress of their Church from *John Huss* to their present Settlement, which seems to be the best Situation they ever had. The Vicissitudes of *Herrnbuth* occasioned their Dispersion into *Denmark* and other Protestant States. The weightiest Particular of this Account is, "Count *Zinzendorff* endeavours (begun immediately after his taking upon him the Advocacy of the Brethren's Churches, and
" never

(never dropped) to make the largest and
 chiefest Settlement of this Church of
 the *Unitas Fratrum* in the *British Do-*
minions. All that follows is in Praise
 of their Orders; and in every Page the
Caunt is presented as the *Hinge* on which
 all their Heads and Foundations turn.

Could that Faithful Martyr *John Huss*
 arise and take a View of those who call
 themselves the Followers of his Doctrine,
 surely he would stand amazed to see such
 a Change. He might well say, "Do you
 call these my *Brethren*? They know
 nothing of me and I know nothing of
 the *Unitas Fratrum!*"

Here follows a *Latin* Treatise enti-
 tled—

VIII. ENCHIRIDION THEOLOGICÆ
 PATRISTICÆ.

The *Preface* is in *English* and brings
 many Scripture Testimonies and Extracts
 from the *Fathers* in Favour of their *Prin-*
ciples and *Practices*; but however they
 may support the *Augsburg Confession*, they
 in Fact are very far from countenancing
 any of the *Sublime Nostrums* and ob-
 scure *Absurdities* of the *Unitas Fra-*
trum.

IX. The

IX. "The EPILOGUS."

In this *Epilogue* they complain of "the
 " hitherto unheard of Treatment they
 " have met with from a set of People
 " certainly too unworthy to be called Di-
 " vines; who for 30 Years have done
 " nothing but repeat the same Cavils a-
 " gainst them tho' 20 times answered; at
 " the same Time they highly extol the
 " truly noble behaviour of the *English*
 " Church towards them. And if the
 " Clergy of the said Church or any other
 " pious Divine will be pleased to confer
 " with or give them good Advice or con-
 " vince them of Error they will receive
 " it thankfully, make use thereof and
 " freely confess any Error they are con-
 " vinced of. But, they say, if others
 " will still cavil we will on one hand
 " not be provoked; but on the other,
 " take no notice." This *Epilogue* is
 wrote in a clear, sensible and smart Style,
 as much like the Style of their *Divinity*
 as the Night is like the Day: But still
 there is some *Darkness*; for,

1. Who is it that have treated them
 in such an *unheard of Manner*? *Papists*
 or *Protestants*? *Divines abroad* or in *Eng-*
land? Or, where is the *History* of their
 unheard of Usage? In *this History* they

E

are

are represented under Characters that are amiable to the World. *Rich, Honourable, Useful, &c.* are Characters that every one admires. Are they treated so ill for their distinguishing *Piety*? O no! But they are reprov'd for holding many *pernicious Errors*, many *unscriptural Principles* and many very *Ridiculous* and *indecent Fooleries*; which *Reproof* tho' kind and in *Christian Love* they perhaps may call unheard of cruel Treatment.

2. Have they been 30 Years called *Unitas Fratrum*; or United in a Society under Count *Zinzendorff*? And have they *twenty times* answered the *same Cavils*? Whatever they have done in *private* I know not; and I know of nothing that they have answered in *Publick*—Unless this Book privately printed can be called an Answer; and if some Expressions in this be called an Answer, I am at a great loss to know *what* and *who* it answers.

3. Will you receive Advice, ye *Unitas Fratrum*? Then for the Glory of the Gospel of JESUS CHRIST appear to the World clothed in the Robes of *Innocency* and *Truth*. Lay aside your *Darkness* and bring all your Words to the *Light*. If you have any *Meaning*, reveal it for the good of Souls; if you have *no Meaning* call

call yourselves *any thing* but *Christians!*

X. Here follows many *Amendments*; some short, some long and in different Languages. It concludes with a Narrative concerning the *Evangelical Society*, in which the *Count* gives a short Account of his own Proceedings in a Style partly clear and partly unintelligible; but in and thro' all is to be discerned a *Greatness* and *Importance* equal to being *Emperor of the Universe*. He sums up all with these Words; " the Services lent by him and
" his to the Evangelick Religion and
" other Sects regulated in their own Way,
" by his Choice should not transpire a-
" broad to the World. For the Publick;
" he says, the occasional Acknowledg-
" ments which those have made them-
" selves, may suffice; and for me, the
" Apology supplied by our Saviour, I
" have done what I could."

1. What are the *Services* which the *Count* and his *Servants* have lent to *true Religion*? Whoever reads this *History* may be apt (and that reasonably) to query whether the *Count* has done any *real good* at all, especially within these 10 or 12 Years past? His own *Name*, *Authority* and *Dark-*

ness appears in every Part of this *History* and his other Writings. Nothing *transpires* to the World that is of any real value. Whatever excellent things they may have mentioned of the *Ancient Moravian Church*, it is well known that the *Count* and his *Unitas Fratrum* regard them neither in their *Principles* or *Æconomy*. The *Count*, perhaps, despises the *Augsburg Confession* as much as he does the *Methodists*.

2. "The occasional Acknowledgment, of the *Publick*." By the *Publick*, I suppose, the *Count* here means his *own Friends*. If he would and could make the *Publick* as *dark* and as regardless of the *Holy Scriptures* as himself, sure I am, the *Publick* would have very little reason to acknowledge the Favour of his *Intentions* and *Services*.

3. The *Apology* he uses for himself one would think he had quoted from *Scripture*; but *where* and *when* did our LORD use such an Expression? It is not to be found in our *Translation*; but perhaps it may be found in the *Count's*, in which he can make the *Greek* speak what *English* he thinks proper. "I have done what I could—to promote strange and unheard of *No-tions*, to lessen (if not expunge) the utter *Aversion* well-meaning and pious People

People usually have to *inbred-Sin* and its *Effects* in *themselves*; but above all I have done what I could to shew my *Authority* ver *Mens Spiritual-Experiences*, *Understandings* and *common Sense*, looking upon the *Scripture* and *pious Writings* of *Antients* and *Moderns* as mere *Trifles* unworthy my notice when I think proper to *speak, write* or *act* according to my own *Judgment*."

After the Word *FINIS* follows—

XI. The Postscript.

Here in few Words is acknowledged the Favour of an Honoured *Friend's* Remarks upon *one Expression* in the *Rationale*; but the Expression they do not think proper to mend, without giving the least Reason for retaining it. They conclude all with begging their *Friends* to Favour them with *more Remarks*! O ye *Triflers*! Why do ye thus trifle with those ye call your *Friends*? A *Christian* ought not to trifle with his *Enemies*; but ye do sneeringly mock your *Friends*!

CONCLUSION.

THUS I have in as few Words as possible comprised an *Epitome* of the *Acts* of

the *United Brethren*. The *Remarks* are, I think, what any thinking *Christian* would have made upon the Passages referred to. And who that have any Concern for the *Glory of God* and *Scripture Verities*, could forbear warmly reproving *such Errors* as are with an Air of Authority laid down as true *Christian Doctrine* and Practice? As for my Part, it greatly grieves me that Men once known (as some of them were) to be wise and pious, should take up with and publish such *horrible Absurdities*!

GOD be praised that I am in Fellowship with those called *Methodists*! If we hold some *Errors*, we hold all the *important Truths of the Gospel*. We *publish* what we *teach* and *do*, to all the World and in *plain Words*—*Words* deduced from the *Holy-Scriptures* and according to the *Rules of common Sense*. Our Religion is a *Mystery*, because *Christianity* is a *Mystery* to the *unawakened Worldling*; but we make nothing *mysterious* that is not really so, and what is so because *Spiritual*, we endeavour to make as plain as possible from things *natural* and *visible*. No one ever accused us of such *Absurdities* as we could not *explain* or *confute* the Accusers; but the *Absurdities* of the *Unitas Fratrum* cannot be explained by *Truth* and *Scripture*; and when
accused

accused of them what can they say by way of *Confutation*? All I will say farther is; O ye *Methodists* and *Christians* of every Denomination, let the HOLY GHOST be your *Leader* and *Instructor*, the SCRIPTURE your *RULE* and the LORD JESUS CHRIST your *PATTERN* in all your *Thoughts, Words and Actions*! Flee from Men who love DARKNESS and reject the SCRIPTURES; and cleave to those that love the LIGHT and can see their Faces in those INSPIRED WRITINGS. "See that ye walk circumspectly, not as FOOLS, but as WISE, redeeming the Time because the Days are Evil!" Amen.

POST-

POSTSCRIPT

To those of the *Unitas Fratrum* who
were once *Methodists*.

BELOVED,

DID you but thoroughly understand what St. Paul means by being *Bewitched*, I am persuaded you would *examine yourselves*; and after a very few Questions put to your *Consciences*, perhaps, you would tremble for fear such a *Curse* should fall upon you.

The grand Points to examine yourselves upon are,

1. What is the *Doctrine* you hear?
2. What *Effect* has it upon your Souls?

Could you but ask yourselves these two Questions in solemn Sincerity before God, surely you would find a *Light* spring up that would plainly shew you whether you are or are not *Bewitched*?

Supposing you examine the *Doctrine* you hear only by its *Energy*, by the *Holy Scriptures* and by the Rules of *common Sense*.

1. Is

1. Is not its *Energy* dull, flat and insipid? Does it not come from a floating *Imagination*? And does it reach any farther than the *Imagination*? Is not its chief Aim to fill the Mind with *Ideas* of the *Lambs Heart*, of the *Wound-holes*, of *Rivers* and *Seas* of *Blood*, of *soaking* and *melting* in *Blood*, of *playing* near and *creeping* into the *Side-hole*, of *pretty happy Sinner-ship*, of *beating the little Sinner on the Bill* when he has been *naughty* and a *Thousand* such strange, unheard of *Sounds* and *Absurdities*?

2. Can any of you acknowledge or bring any *Proof* that it is consistent with the *Holy Scriptures*? Yea, do your Teachers ever pretend to support it by *Scripture*? Rather, is it not their Method to take a Text, then lay down the Bible and immediately proceed to deliver all the most *soft* and *melting* Expressions they can collect from their *dreaming Cogitations*? And is not all they say as *far as possible* from *Scripture Phrases* or *Scripture Proof*?

3. And as to *common-Sense*, is it not both *above* and *beneath* it? Is it not either lost in *mysterious Sounds* or sunk into a *Lowness* fit only to make the *Vulgar* laugh and blaspheme? Your *Doctors* by playing with *Words* and *gingling soft Sounds* may

may delight the *Fancy*; but whoever they are that look for *Sense*, must they not miss of *Edification*?

Thus is the *Doctrine* you hear *lifeless, unscriptural* and *unintelligible* to unawakened Sinners or common *Christians*. What *Effects* it may have upon your Souls I cannot say with any Certainty; but you yourselves *know*. I must leave you to examine yourselves before God, Whether you live in Sin? Or, whether you think the *Laws* of CHRIST to be of trifling Moment? Or whether your Hearts are cold and lifeless towards God? Or, whether the World and you are very good Friends again? If in the midst of *Darkness* some of you walk in the *Light* and live as becometh *Christians*, all I can say is, the *GRACE* of God *that bringeth Salvation* doth appear to you as well as to others; and (notwithstanding the *Nostrums* you hear and receive) it worketh in your Hearts *Purity* and *Holiness*: But if in general you are *dark* in Mind and Heart, *evil* in your will and Affections, *unholy* in your Words and Actions and can be *happy* in all with *Fancying* that the Sufferings and Death of the Glorious EMANUEL is a sufficient *Cloak* for your *Impiety*, verily you are to be pityed, prayed for and shunned by all who desire to
work

Work out their Salvation with Fear and Trembling. In such a Case may our GOD send you Deliverance from your Diabolical *Delusions* and bring you to *obey the TRUTH as it is in JESUS!*

But why did you leave your *Christian Brethren?* Because they preached and lived according to the *Holy-Scriptures?* Because they told you that *FAITH without WORKS is dead?* And, that *without Purity of Heart there is no seeing of GOD?* What! Did you reject and despise your Brethren because they earnestly desired to love GOD and keep all His Commandments? All I can wish, is, that you will humbly examine yourselves. CHRIST dying for our Sins, is a glorious Gospel Truth; but, *Know ye not that JESUS CHRIST is in you except ye be Rebroadcast?* GOD will not be mocked; if you will deceive yourselves and one another and dwell near the Borders (if not in the City) of Sodom, you will certainly be a Partaker of her Plagues: But rather, *come out from amongst them and be ye separate!* Tho' you may now *Fancy* that Sin is only a pretty Trifle; yet read the *Holy-Scriptures* and GOD will shew you, that it is an *horrible thing* and obnoxious to His divine Vengeance. If we are not saved from Sin we cannot be saved from

eternal Misery. My deepest Prayer to
 God at this Time, is " that you may be
 " enlightened to see the true State of your
 " Souls—that you may have grace and
 " Resolution to judge for yourselves in
 " what concerns your *eternal Welfare*, and
 " that you may not be afraid when the
 " Dragon is wroth and makes War with
 " you; but keeping the Commandments of
 " God, and having the Testimony of JESUS
 " CHRIST, may you go on from Grace to
 " Grace till you are received amongst the
 " blessed to sing eternal Hallelujahs!
 Amen. So prays

Your Affectionate

Friend and Servant,

A METHODIST.

* See Rev. xii. 17.

F I N I S.